Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

Memoir of the Life and Writings of JAMES CURRIE, M. D. F. R S., *edited by his Son*, WILLIAM WALLACE CURRIE. London, 1831. 2 vols. 8vo.

Dr Currie is chiefly known in this country as the biographer of Burns, the celebrated Scottish bard; and his work is one of the most elegant and affecting biographical productions in the language. But this was only one of his valuable labors. He was a physician of eminence in Liverpool; and though he died at comparatively an early age, before he had passed the meridian of life, he had obtained both by his extensive practice and medical works a high reputation. His contributions, also, to general literature were many and useful; and as a citizen and an inhabitant of Liverpool, he contributed a large share to the establishment of the literary and benevolent institutions, which now in their full growth and prosperity do great honor to that enterprising and hospitable city. In all these labors he was united with his friend Mr Roscoe, the accomplished writer of "the Life of Leo the Tenth;" with Mr Rathbone, that intelligent and philanthropic merchant, who, though for his liberality of feeling and action he was "*read out*" of the Society of Friends to which he belonged, never lost his place in their hearts; and with the Rev. John Yates, another of his intimate associates, who for a long period was one of the ministers of Liverpool, and greatly honored not less for his benevolence and public spirit, than for his ministerial character.

The efforts of these excellent men were of essential aid to Mr Wilberforce, in his successive attempts in Parliament to procure the abolition of the slave trade. The course pursued by Dr Currie in this great cause was the more noble and disinterested, as Liverpool at that time was notorious for its traffic in slaves; when most of its merchants and many of his friends, on whom he relied for his professional success, were its strenuous advocates. He had, therefore, to risk public odium, and the loss of a patronage, on which his living depended. But he never suffered his convictions of duty to be stifled by these personal considerations.

Dr Currie was not only a philanthropist, but a sincere Christian. His views of religion were rational and practical, showing their reality in a consistent and exemplary life. The following are extracts from a letter addressed by him, in the year 1790, to a respectable clergyman of the Church of England, on a subject at that time much agitated, *the repeal of the Test Acts*, in favor of the Dissenters. The trying domestic circumstances, under which it was written, (immediately after the deaths of two young children and during the sickness of his wife) connected with the just sentiments it expresses, will give it an additional interest with the reader.

TO THE REV. E. OWEN.

After the open and handsome manner in which you have expressed yourself to an unknown correspondent, you were entitled to an immediate return of confidence, and I should not have delayed acknowledging your letter a single post, had not a melancholy event in my family put it out of my power.—Even at present I am ill qualified for the task I am undertaking.

I am a Scotsman by birth: I was bred in the established religion of my country, and am the son of a clergyman of that Establishment. You will easily believe me, therefore, when I say, that I hold the clerical character in high respect, and that I agree with you that "some established form of worship and moral instruction is necessary to keep up the religious spirit in the kingdom." I object only to articles of faith. Why might not Christianity be established without any other explanation than what is found in the Gospel itself? Or, if articles of faith must be ascertained by the state, why may not these articles be confined to those few important doctrines which have a real influence on moral conduct, and in which all Christians are agreed; such as the belief in the being and attributes of God, and in a future state of retribution?

I am pleased to think that the subject will come to issue in Parliament so shortly. After this, the fears of the Church will subside, and the business fall into a temporary repose. Undoubtedly, it will come on again and again, and God knows what degrees of malice, hatred, and uncharitableness may be generated in the contest.

I pray God that Christian charity may soon be universal and complete; that religion may never be made the pretext to cover the designs of guilty ambition, or the unprincipled selfishness and jealousy of those already in power.

Heaven forbid that a question, that can only be discussed by argument and reason, should be decided by the *opposition* of mad enthusiasts; or that those shameful times should return, when, for the sake of articles of faith that are beyond human comprehension, *beings of the day* imbrued their hands in each other's blood, and men reduced themselves below infernal spirits in wickedness, and below the brutes in folly! Such days are, I hope, for ever passed.

In many of the opinions I have offered, perhaps in most of them, you will not concur.—No matter: if ever we meet, I doubt not we shall meet with generous sentiments of each other, and I shall receive from you the liberal allowance I am disposed to give. Life is short and full of sorrow;—why should its fleeting moments be farther embittered by party prejudice or bigoted zeal?

"——— Omnia functa
Aut moritura vides, obeunt noctesque diesque
Astraque, nec solidis prodest sua machina terris."

When your letter arrived, my little daughter was dying; she was carried off in less than twenty-four hours' illness. My wife and son have since been ill, and cannot be said to be yet recovered. I have myself been a good deal indisposed, both in body and mind.

Let these circumstances excuse the delay of my writing, and the manner in which I now write. I am, with respect,

Your very obedient servant,

JAMES CURRIE.

DR ANDREW THOMPSON, OF EDINBURGH.

We referred in our last Register to a speech of the Rev. Dr Thompson, at a recent meeting of a numerous body in Edinburgh, in favor of the immediate and total abolition of the Slave Trade, in consequence of which a petition to Parliament was drawn up, and signed by upwards of 22,000 persons. The last papers, just received, inform us of the very sudden death of that eminent clergyman, who was seized with a violent disease, on returning from public services in his own church, and, while conversing with a friend, who was accompanying him, fell dead in the street.

Dr Thompson, next to Dr Chalmers, was the most popular minister in Edinburgh, and among the clergy of the kirk of Scotland held a distinguished rank for his talents, eloquence, influence and general worth. He was characterised by the energy of his spirit, which, though it sometimes betrayed him into vehemence, was accompanied with kindness and benevolence of feeling. Among other professional and literary labors, he was editor for many years of a religious journal, which obtained an extensive circulation, but which, by the occasional sharpness of its reviews, involved him in frequent controversies.

The whole city of Edinburgh appeared to be deeply affected by his sudden death. Dr Chalmers preached an eloquent funeral discourse on the occasion, in which he celebrates his faithfulness and tenderness as a Pastor, as well as his genius and eloquence as a Preacher.

We extract from the "World," of London, March 14th, the following passages from a well written and copious obituary of Dr Thompson, which, while it does ample justice to his many gifts and virtues, admits also his characteristic faults.

Great as was Dr Thompson's popularity (and few men in his sphere of life ever rose so high in popular favor) he did not incur the woe denounced against those, "of whom all men speak well." He had his detractors and enemies, who waited for his halting, and were prepared to blazon his faults. Of him it might be said, as of another christian patriot, no man ever loved or hated him moderately. This was the inevitable consequence of his great talents; and of the rough contests in which he was involved. His generous spirit raised him above envy and every jealous feeling; but it made him less tolerant of those who displayed these mean vices. That his zeal was always controlled by prudence, that the ardor of his mind never hurried him to a precipitate conclusion, or led him to magnify the subject in debate; that his mind was never warped by party feeling; and that he never indulged the love of victory, or sought to humble a teazing adversary, are positions, which his true friends will not maintain. But his ablest opponents will admit that in all the great questions, in which he distinguished himself, he acted conscientiously; that he was an open, manly, and honorable adversary; and that though he was sometimes unreasonably vehement, he was never disingenuous.

Dr Thompson was constitutionally a reformer. He felt a strong sympathy with those great men, who in a former age won renown by assailing the hydra of error, and of civil and religious tyranny; and his character partook of theirs. In particular, he bore no inconsiderable resemblance to Luther, both in excellences and defects; his *leonine boldness and potency*, his masculine eloquence, his facetiousness and pleasantry; the fondness he shewed for the fascinating charms of music, and the irritability and vehemence, which he occasionally displayed; to which some will add—the necessity, which this imposed on him, to make retractions, which, while they threw a partial shade over his fame, taught his admirers the needful lesson, that he was a man subject to like passions and infirmities with others. But the fact is, though hitherto known by few, and the time is now come for revealing it, that some of those effusions which were most objectionable, and exposed him to the greatest obloquy, were neither composed by Dr Thompson, nor seen by him, until they were published to the world; and that in one instance, which has been the cause of the most unsparing abuse, he paid the expenses of a prosecution, and submitted to make a public apology for an offence of which he was as innocent as the child unborn, rather than give up the name of the friend who was morally responsible for the deed;—an example of generous self-devotion, which has few parallels.

The following extract, from the funeral discourse of Dr Chalmers, exhibits in the characteristic style of that eloquent declaimer, the fidelity of Dr Thompson as a Pastor, and the general grief called forth by his death.

As to his household ministrations, I perhaps do him wrong to say that any large proportion of his hearers did not know him perfectly. Such was the unconquerable strength and activity of his nature, that he might almost be said to have accomplished a perfect ubiquity among his hearers. Many, who are now present, could tell that the vigor of his pulpit was only equalled by the fidelity and tenderness of his household duties; and when the pastor of the church became the pastor of the family; and when he who held sway in the crowded assembly over every understanding, entered some parents' lowly dwelling, prayed over their dying infant, and administered consolation to their wounded heart; and when the triumphs of charity are thus superadded to the triumphs of argument, then it is that he sits enthroned, and holds a sway over the affections of a willing people. While yet standing aghast at a death which has struck terror into the land, it might be easy, by a few graphic and touching recollections, to raise a tempest of emotion in the minds of his hearers, and to embue them with heart-rending grief for the loss of him, who a few days before had trod the streets with the footsteps of manhood, and took part in the busy concerns of living men. We could image forth the intense vitality with which he was endowed, and which kept up to the last moment the incessant play of a mind of the greatest strength; we could ask you to think of that master spirit, who, whether in the hall of debate, or in the circles of private conviviality, suborned all to his purposes; we could fasten your regards on that character, when death met him on his way, and laid instant arrest on his movements, and held him forth as the proudest and most appalling of his triumphs. We could tell of the public grief and public consternation that took place: how the tidings, as of some great disaster, flew from household to household, and under the feeling of one common bereavement, the whole city became a city of mourners; we could bring to our recollections the deep seriousness, that sat over every countenance on the day in which death achieved his victory, and which bespoke the whole reality of woe; we could point to the closing sepulchre as an oft-repeated lesson of the perishable nature of man, but we gladly make our escape from all these images, which would in themselves afford us themes of oppressive melancholy, and we would fain take refuge in other views, and betake ourselves in some other direction.

DIGNITY, OFFICE, AND WORK OF OUR LORD JESUS CHRIST.

The Monthly Repository notices in very favorable terms a small volume, containing "Six Lectures on the Dignity, Office, and Work of our Lord Jesus Christ; in explanation and defence of Unitarian views of the Gospel. By Henry Acton of Exeter." The extracts given in the Repository confirm the favorable opinion, which the remarks of the reviewer lead us to form of the work—and will, we believe, be acceptable to our readers.

"GOD WAS IN CHRIST."

By a form of speech which belongs to most languages, and abounds in the sacred writings, God is said *to be* especially, where his power and wisdom, his glory and presence, are more particularly manifested to the eyes of men. It was probably on this principle that the heavens have been, from the remotest times, considered as the peculiar dwelling place of God; because the heavenly bodies first attracted the rational attention of mankind to the might and wisdom of the Creator. On the same principle, also, Jehovah was said to dwell in the sacred temple of Jerusalem; because there his mercy and favor were believed to be especially vouchsafed to his worshippers, and his glory to be manifested. Now, in Jesus Christ all the awful and all the gracious attributes of God were displayed to the apprehension of men with unexampled brightness. His almighty power was seen in the stupendous miracles, which he enabled Jesus to perform; his infinite wisdom was manifested in the divine truths, which Jesus taught from the inspiration of his holy spirit; his fatherly goodness and compassion were set forth in the terms of pardon, in the means of salvation from sin and restoration to purity and happiness, which constitute the religion of Christ. With such sacred wisdom did Jesus teach, with such sacred energy did he recommend his teaching to the world, that the authority and majesty of the Most High were reflected in all his words and actions, and the glory of God shone upon his steps. Such were the signs and wonders he wrought, that the presence of the great Author of nature seemed visibly to accompany him. The Father dwelt in him by his holy influence, with wonderful fulness and brightness, and by him wrought the purposes of his grace. Why, then, should we seek for any more obscure and mystical meaning of the expression in our text, when we have a sense so scriptural, so obviously consistent with fact, and so abundantly sufficient for all the objects of Christian faith and confidence? Let us rather rejoice in the simplicity of divine truth; and heartily believing that in this clear and important sense, God was in Christ, let us not fetter and weaken the operation of this truth upon our minds, by dogmas about a union of nature, and person, and essence, which are neither scriptural nor intelligible.

ORTHODOX DOCTRINE OF ATONEMENT.

On a topic so opposed to the natural sentiments of reason and piety, on a subject which so deeply involves the character of God and the very spirit of true religion, we could not consent to receive the mere inferences and interpretations of fallible men; not even if we were unable to discover their fallacy, which, however, we think we can do most plainly. The bold, rash, groundless assumptions, by which such a meaning is forced upon the language of the Christian scriptures, appear to us as wonderful as anything in the whole history of human error. Taking all that is written concerning the death and sacrifice of Christ in its most literal sense,—making no allowance for those peculiarities of Jewish phraseology, those strong modes and figures of Eastern speech, which yet ought to be considered in the rational interpretation of the bible,—still is there nothing in the scriptures that can be said to express the doctrines against which we protest. You shall bring together all the passages that are so readily and so loosely quoted. We will say nothing of mistranslation. We will enter into no speculative reasoning. We will have recourse to no comment, lest we should be accused of substituting our own gloss for the plain meaning of the scriptures. We will only insist, that there is not one passage, in which it is written that Jesus suffered and died to satisfy the justice of God; not one passage, in which it is said that he reconciled God and men by vicariously fulfilling the judicial claims of the divine law; not one passage, in which it is said that his mode of redeeming mankind by his blood was by purchasing of God the forgiveness of sins at the price of his blood. The reputed Orthodox doctrine of atonement still remains to be assumed; it must be inferred, for most assuredly it is no where *stated* in the sacred volume. We may be asked, perhaps, what other meaning can be attached to this language? It were better to attach none at all, it were safer to confess our complete ignorance, than to draw conclusions, which change the merciful covenant of the gospel into a close bargain between the justice of one Divine person and the compassion of another. But we are not reduced to this necessity. We are not disposed to allow that the glowing words of scripture must be without meaning, unless they bear the sense which the prejudice of ages has ascribed to them. We are willing I trust, to meet our brethren in the spirit of Christian seriousness and humility, and to consider for our mutual edification, what is the real importance, what were the real effects of the sufferings and death of Christ. Only, we must beg to provide, that beyond what is written nothing shall be assumed, nothing shall be inferred, which is inconsistent with the clear and acknowledged principles of divine revelation. We must put in a preliminary caution in behalf of the free grace of God. It is surely a reasonable condition, that no doctrine shall be made an article of Christian faith by *deduction*, which goes to contradict, or even to qualify, such truths as are enforced and repeated in the words of inspired authority.

PRESENT MEDIATION OF CHRIST.

The last extract we copy, is taken from a lecture on "the agency of Christ, as the minister of God, not only in the introduction and establishment of the gospel dispensation, but in the carrying on of its purposes." The writer of the Repository remarks, that it "developes views which we think it probable will increasingly prevail among us," i. e. the Unitarians of Great Britain.

On this topic I must crave to express my own sentiments fully. It was the solemn promise of our Saviour to his disciples, when he was about to deprive them of his bodily presence, that he would "be with them even to the end of the world;" or according to a more probable meaning of the words, unto "the end of the age" that then was. Now, whatever may have been the exact meaning of our Saviour's promise, whether we suppose it to be confined to the apostles and the apostolic age, or to extend to his disciples in all ages, it plainly relates to a large exercise of personal agency, as the medium of divine blessings to men. Nor can we entertain a doubt that the promise has been faithfully accomplished. For my own part, I can see no reasonable grounds for denying that the actual mediation of Christ in the salvation of souls, and the moral regeneration of the world, is still continued, and shall be continued throughout all probationary ages. It is worthy of consideration, that a period is foretold in the scriptures, when the agency of Christ in the moral government of the world shall be still more splendidly exhibited, than it has ever yet been. At his voice, we are told, the dead shall be raised; he shall come again in the glory of his Father, and of the holy angels, and the whole race of mankind shall be judged by him. We are expressly informed, that he is not to give up the kingdom to which he has been appointed, until a future and glorious period, when sin and death and all other enemies shall have been put under his feet; then he shall resign it to the Father, that "God may be all in all." This being so clearly revealed, why should it be supposed that the personal mediation of Christ between God and sinful men is at present entirely suspended? He is not slumbering in the tomb. He is possessed of immortal life, and crowned with the eternal reward of his obedience and sufferings. Why should we imagine that the discharge of his mediatorial office is interrupted, since we know that his work is not yet finished? It is surely far more reasonable, it is more agreeable to the language of scripture, to believe in him and to acknowledge him as still the medium of all spiritual blessings, the appointed steward of God to dispense his favors and mercies to faithful souls, the chosen instrument in whom and by whom the Father is still operating to reconcile the world unto himself.

Any attempt to explain the precise manner and degree of our Saviour's present ministration in the moral and spiritual concerns of mankind would be seeking to be wise above what is written for our instruction, and might be justly open to the charge of presumption. But in the general doctrine, there appears to me to be truth supported by the authority of scripture, truth perfectly agreeable to the dictates of right reason, truth abounding in holy and consolatory influences. It is cheering to the mind, struggling against the temptations of the world and the manifold weaknesses of humanity, to believe that if we sin, we still have an advocate with the Father, Jesus Christ the righteous. There is something at once soothing and elevating in the thought, that Jesus is engaged in so near and interesting a relation between ourselves and our Father in heaven. All minds may not feel an equal need of such influences to support them in trial and trouble. This kind of provision for assisting men to comply with the obligations of righteousness, may not be necessary in the more advanced stages of our progress towards perfection. Perhaps the scriptures imply thus much, when they represent the consummation of God's moral government as consisting in the surrender of our Saviour's personal authority and agency, that God may be all in all; that the union between the Father of spirits and the souls of his regenerate creatures may be full and direct. But in the present condition of human nature, all minds, however wise and philosophic, require the aid of these gracious influences resulting from an earnest faith in the personal mediation of Christ, from regarding him as the friend of sinners, the appointed Saviour of them that believe and obey; all minds, at least, may be rendered happier and better by a rational and serious attention to these peculiarly Christian principles.

TRANSLATION OF GRIESBACH'S NEW TESTAMENT.

To the Editor of the Christian Register.

SIR,—I find, that, in a late paper, you reprinted some observations of the Eclectic Review, upon the edition of the English New Testament, which exhibits Griesbach's restorations of the Greek text. The character of those remarks is of course gratifying to me, the more so as coming from such a quarter. But there is one comment of different bearing from the rest, which requires notice. "The editor," says this writer, "is not to be considered as offering to his readers a revised translation; but without holding him responsible for expectations which he has not raised, they may, we think, justly complain, that, in some instances, he has neglected to remove from the edition of the New Testament which he has put into their hands, some blemishes which sadly disfigure the Received Version. That he has not exactly reprinted that version will be perceived from his reading in Luke vi. 15. 'Simon called the zealot,' in the place of 'Simon called Zelotes.' Why, then, has he permitted such gross improprieties to escape his correction as 'bishoprick,' Acts i. 20, 'Jesus' instead of Joshua, Acts vii. 45, Heb. iv. 8. 'Easter' Acts xii. 4?"

The question is a fair one; and my reply is, that (as the writer in the Eclectic mentions) I carefully announced my purpose to be, not to present an improved version of the New Testament, but to reprint the Received Version, only altered in places where it was now thought to have been made from an erroneous Greek text, and in such places to give renderings of the substitutions exhibited in the manual edition of Griesbach. I spared no pains in my endeavor to adhere to that rule. But I must have departed from it, had I made the alterations suggested, in Acts i. 20, vii. 45, &c. because in those passages there were no received inaccuracies of the Greek, corrected in Griesbach's edition.

"But," says this writer, "that he has not exactly reprinted that version [the Received] will be perceived from his reading in Luke vi. 15, 'Simon called the zealot,' in the place of 'Simon called Zelotes.'" If I made this change, Sir, without a corresponding change, (to be represented by it,)

in Griesbach's manual edition, I was wrong, according to the principles of procedure which I had proposed to myself. If Griesbach there introduced a change, expressed by this change in the translation, then I was right; and, so far as this instance goes, it is a proof of accuracy, and not of inattention.

That variation in Griesbach's manual which caused me to make the variation specified in the English, and, as I think, made it indispensable for me to do so, according to the rule which I had adopted, you will observe on turning to the verse. It is, the use of a small instead of a capital letter for the initial of the Greek word, standing for those referred to. And this, permit me to say, was the only manner in which the editor could indicate his sense, upon the question, whether that word was a proper or a descriptive noun. Influenced by critical considerations, he decided it to be the latter, which decision he indicated by the use of a small initial letter, while the word of like form and connexion, answering to *Iscariot*, in the next verse, he began with a capital, like the other editions. Whether Griesbach was right in this discrimination, may be an open question. But it is clear, that having undertaken strictly to follow him, I could not have been excused for failing to observe it, or to indicate it as I have done.

Considering the nature of the work in question, Mr Editor, it would not be surprising if it were found to contain many errors, nor should I have been mortified had this proved to be the case. I am sincerely desirous to know such as there are, and so far from being disturbed that any one should point them out, I shall account it a valuable service, and will not then fail to correct them in the next edition. But as yet no one has referred me to an instance of an erroneous translation introduced, or of deviation from the principle with which I started, of changing all in the English which Griesbach had changed in the Greek, and no more. Some weeks ago an Albany newspaper was sent to me, containing some severe strictures, not so much upon my work, as upon its suspected design. It annoyed me not much, as I know, that whatever may deserve to be said of the execution, the design was such as good Christians and good scholars have cause to approve; and I did not intend to take any notice of it, till the present occasion occurred, and brought it again to my memory. How well versed the writer was in such studies, and how well qualified to treat the subject, you may judge, when I mention, that he speaks of "the recent multiplication of English translations of it" [Griesbach's Testament] having "for some time attracted attention;" of "a particular rule adopted by Griesbach to ascertain the authority of the different recensions or versions;" of an edition "published in London, under the patronage of the Duke of Grafton, being considered an inaccurate reprint;" of its being "well known to scholars that in this copy of the Testament the text in the Gospel of St John, 1 chap. and 7th verse is rejected as spurious and unwarrantable;" and of "the 18th verse of the 20th chapter of the Acts" [were this alone it might pass for merely a typographical error,] being "called in question and rendered doubtful."

"Peace to all such."—"But," says this writer, and for the rudiments of this particular criticism, which constitutes the only specific charge, he is indebted to the Southern Review, "we understand that some liberties are taken not warranted even by Griesbach. In the 8th verse of the first chapter of Hebrews, a comma is omitted by the learned editor, though no change is made in the text. The Boston editor changes it materially. In Griesbach, where the comma is omitted, it would read, 'Thy throne O God, is forever and ever.' In the Boston translation it is thus, 'God is thy throne forever and ever.'" And to this he appends some incoherencies upon the doctrine of the Greek article, as distinguishing between subject and predicate in a sentence, which he seems to suppose to have some concern with the interpretation of this passage.

You are aware, Sir, that the variation in Griesbach's text of this clause, consists in the omission not of one comma, but of two; and it is one so material to the construction of the passage, that it is particularly noticed as such in the margin. To defend Griesbach's punctuation, which is a part of his text, and, as well as the rest, to be judged on critical grounds, is not here my business. But reference is made to this passage to sustain the charge that "some liberties are taken," in my publication, "not warranted by Griesbach." And I appeal to any competent person to say, not merely whether my translation in this instance is authorized by Griesbach's edition, but whether I should have followed him, as I professed to do, had I translated otherwise. Your obedient servant,

THE EDITOR OF THE NEW TESTAMENT, CONFORMED TO GRIESBACH'S TEXT.

[For the Christian Register.]

HARVARD COLLEGE.—NO. II.

Mr Editor,—A serious accusation has been brought against the College, that it has become a sectarian institution. I do not understand the charge. It seems to me like solemn trifling. Every one who is acquainted with the administration of the College, knows that its patronage, its instruction, its honors and its favors are dispensed with equal hand to members of every religious sect, who are disposed to avail themselves of its advantages. Is this sectarian? Certainly not. What then is meant by the charge?

Let us look at the men who bring it. This may help to settle the question. The accusation was first urged less than thirty years since, on occasion of the election of the Professor of Divinity. It was, then, openly urged, that it was a sectarian perversion to elect a man to that office, who was not a professed Calvinist. This principle was maintained with singular pertinacity, and, as is generally considered, with a spirit by no means creditable to the individual or the cause, by a zealous theological partizan, educated in Connecticut. He took the ground, that unless the College favored the Calvinistic sect, it was guilty of sectarian perversion of its founders' designs. In other words, it could not be free from sectarianism so long as it was not devoted to the most exclusive sect in the community. So much for the logical consistency of that most determined opposer of catholic principles.

His successors in the work of declaiming against the sectarianism of the College, are gentlemen of a kindred spirit with himself. Who of them can be named, that has ever defended the broad and generous principles of religious liberty? Who has declared himself as the champion of liberal inquiry, and the universal right of private judgment in matters of religion? Who has entered his protest against the intolerant and indefensible measures of the Exclusive party? Not one. The cry of sectarianism has come up from the most bitter and unrelenting sectarians themselves. It is uttered by such men as the Editors of the Boston Recorder, the writers in the Spirit of the Pilgrims, the advocates for the measures which Mr Whitman has lately exposed in his letters to Professor Stuart,—men, to whom we may allow the merit of many amiable and agreeable qualities, but who themselves would be the first to disclaim all pretensions to liberal views and principles on the subject of religion. Now what can the charge of sectarianism as coming from such men mean? It cannot mean that the College is so embued with a sectarian spirit, as to reject as publicans and heathens, all who do not come up to the standard of some human creed; for that is the very system which they defend. It cannot mean that the College reserves her privileges from all who are not sound in the faith, according to her view of the Gospel; for in so doing she would have gone over to the very ground of the gentlemen themselves.

I repeat it, Sir, I do not understand the charge. I can see no meaning in it, whatever, consistent with the avowed principles of the gentlemen who urge it, except that the College has ceased to exert an influence in favor of the Calvinistic sect, and is equally liberal of her gifts to all men of all religious persuasions, whatever. If this is their meaning, I grant that the College is sectarian. I pray that she may long continue so. But what a great misnomer, to stigmatise such a state of things with the odious title of sectarianism.

In my future paper, Mr Editor, I shall bring up several facts and considerations, which shew that in no legitimate meaning of the term, can Harvard College be accused of sectarianism. JUSTICE.

[For the Christian Register.]

EXPERIMENTAL RELIGION.

Mr Editor,—A second edition of the tract of the American Unitarian Association, entitled "On Experimental Religion," has just been printed. Mr Francis has added a paragraph at the close, which covers the page, that was in the first edition left blank. These remarks, with those which immediately precede them, are so excellent and seasonable, that (as only tracts of the first edition are distributed to the members of the Association) I think it might be well to reprint them in the Christian Register. G.

Finally; we think that religion is experienced differently by different individuals; in some, by a more striking and rapid operation of the means of grace, than ordinary; in others, by a gradual and quiet incorporation of Christianity into the soul from childhood to old age. The remark has been made, and it is an excellent one, that "we should neither prescribe our personal experiences and feelings as a rule for others, nor make the experiences and feelings of others a law to us." We do not think that experimental religion is showy and noisy, that it seeks public exhibitions and is not satisfied till it has been registered before the world, or that it loves to blow a trumpet, or hang out a flag; for we are accustomed to believe that quick and ostentatious effects are not generally the best effects, nor the only true indications of the progress of real Christianity, nor the only sure evidences of the blessing of heaven upon a pastor's labors. We do not deem that sort of commotion very desirable, in the confusion of which the mind mistakes the glow of emotion for permanent piety, and the fervors of imagination for signs of grace; for we have seen enough to convince us, that the whole soul may be smitten down in fear and despair, or lifted up with swelling raptures, without any impressions being produced, which are permanently religious. We think ourselves justified in supposing it to be spiritual pride, rather than an experience of religion, which leads men to speak of their fellow Christians as children of darkness and of wrath, to pity the whole world besides themselves, to regard and to talk of the inclosures, within which their sects have fenced themselves, as a kind of privileged Goshen, and to thank God, with a very strange sort of gratitude, that he has made them so much wiser and holier than other human beings. We do not think, that an experimental acquaintance with Christianity requires us to make boastful comparisons of ourselves with others, nor to point the finger of reproach at such of our fellow men, as do not see with our eyes on religious subjects.—But we do believe, that *experimental religion* is a religion which is seated in the heart, and sends out thence its influences on the life; that it is a principle of internal purity and heavenly mindedness; that it is something very different from that pretended religion, which enlightens, perhaps, but does not warm; very different from that empty form of Christianity, which floats around the heart, without ever becoming a sanctifying power, and which leaves men with a name to live, yet dead; that it brings the truths of the gospel home to the bosoms and consciences of mankind, and thus awakens the sinner from the sleep of spiritual death, and animates the saint to a still better progress in the Christian course; that its essence is in that faith which works by love, without which it is impossible to please God, and in that holy life, which—to use the words of a pious writer—"is the only perfection of repentance, and the firm ground upon which we can cast the anchor of hope in the mercies of God through Jesus Christ."

Such we conceive experimental religion to be; and our prayer, and we trust our labor is, that it "may have free course, and be glorified."

There is surely no worthier object of prayer and of labor than this; for Christianity is the most precious of God's gifts to man, and he, who has experienced its sanctifying power, has found that happiness, which the world can neither give nor take away. By improvement in the divine life, by receiving the spirit of religion as his guide, his support, and his best friend, he cooperates in the accomplishment of the great and beneficent purpose, for which the gospel was given. When a man cultivates his spiritual nature under the influences of Christianity, he can hardly estimate the importance and greatness of what he is doing. The work of experimental religion, considered as a personal improvement in holiness, fulfils the purposes of God's wisdom and mercy in giving Christianity to the world. Every passion subdued under the power of Christian principles is a testimony to the efficacy of that dispensation, which God ordained "before the world was;" every holy affection is a tribute of praise to him, who lived and died that he might "redeem us from all iniquity;" every pure feeling is a worthy offering to him, who opened the fountain of purification in his gospel; every virtuous desire is of the nature of devotion to our Master's cause; every instance of self denial, proceeding from religious principle, is a sacrifice well pleasing to God; every good deed, however humble the disciple who performs it, redounds to the honor of him, whose life is described by saying, that "he went about doing good." And these are the elements of which experimental religion is composed. Well would it be, if we could realize more deeply the whole extent of that relation to God and eternity, which personal improvement, even in a single virtue, bears; well would it be, if we knew the worth even of a single grace, as a part of the glory which Jesus Christ imparts to his true disciples. If the value of these were thoroughly understood, men would not rush into fanaticism on the one hand, nor slumber in unconcern on the other,—extremes alike pernicious and alike unreasonable. They would find that between them there is a spot where true religious wisdom dwells,—that there is a heartfelt interest in divine truth, worthy of an enlightened and reflecting being, equally remote from the frigid zone of indifference, and from the hot and withering regions of intemperate zeal. This is the point at which true experimental religion would place us,—the point where alone we can rationally expect to find a happiness beyond the reach of time and death.

[For the Christian Register.]

GREEK PREPOSITION.

Mr Editor,—I perceived in the last Christian Register an article under the signature of A. B. objecting to the common version of the Greek preposition κατα, in Gal. iii. 21. The preposition here rendered "against," he says, should be rendered "according to," which, he erroneously thinks, is the general meaning of the word. He brings forward as an example, the same word in the sentence "το κατα Λουκαν," "the gospel *according* to Luke." Now he ought certainly to know, that Greek prepositions, with different cases, have entirely different significations—that κατα with the accusative sometimes signifies "according to," but with the genitive "against," (and I am quite confident *never* "according to.") He will find too, that in one of these cases, the preposition is with the accusative, and in the other with the genitive. C. D.

[For the Christian Register.]

AFTERNOON SERVICE.

Mr Editor,—In a paper, received from Charleston, S. C. I observe this notice.—"Pursuant to an arrangement made between all the churches having bells, the afternoon service will commence at 4 o'clock on the second Sunday in April, and at half past 3 on the second Sunday in October." It reminded me of a wish which has been expressed in your paper, and I know is felt by many of the people of this city, that the afternoon service on Sunday should commence, during the warm months, at a later hour than is now observed. The great objection to such a change has been the impracticability of bringing all the churches to adopt it; but this difficulty, I suspect, has arisen, at least in some measure, from the late period in the season at which the subject has been brought forward. Let an attempt be *now* made to obtain a concurrence of all the religious societies of the city in an alteration, by which public worship may begin at half past 3 or at 4 o'clock during the hot weather. I believe that if gentlemen, who deem such a change important, would take up the matter at once, and in earnest, they would be successful. They shall receive the support of ONE.

CHRISTIAN REGISTER.

BOSTON, APRIL 23, 1831.

RECENT DEATHS OF EMINENT PERSONS.

The last journals from England bring us accounts of the deaths of several distinguished individuals, presenting an obituary of more than usual interest. Of these are Henry Mackenzie, Esq. the author of the "Man of Feeling," of the touching story of La Roche, and of many others of the most instructive and pleasing numbers of the Mirror, who died in Edinburgh at the venerable age of eighty-five;—of Madame Genlis, the governess of the present King of France, known for more than half a century by her works on education and other topics, to which she had not ceased adding after she had passed her four-score years;—of Robert Hall, perhaps the most eloquent preacher of his times, some particulars of whose death and of the honors paid to his memory will be found in another column of this day's paper; and, (omitting others,) of Dr Andrew Thompson, also of Edinburgh, who, by his talents, pulpit eloquence and extensive influence, has filled for twenty years a large space in the church and community, of which he was a favorite and honored member.

Dr Thompson has been said by those who heard him,—and most strangers in Scotland were eager to hear him—to be freer from the peculiarities of accent and manner than are most even of the accomplished orators of his country, whether in the pulpit or at the bar. His preaching was characterised by energy and directness. He "*made manifestation of the truth;*" and he conciliated respect, though he sometimes incurred censure, and even subjected himself to difficulties, by the frankness and decision of his character. The well written notice, from which we have extracted a few sentences on another page, exhibits him in some of his defects as well as excellences. But this only secures the greater confidence in the justness of the praises, which are bestowed. It seems to us a good specimen of the manner, in which such characters, as will bear it, should be drawn.

We are wearied with the indiscriminate praises, that are sometimes heaped upon men of ordinary pretensions and ordinary virtues. They seem to us particularly exceptionable as applied to clergymen; to which, we fear, the custom, so general within the last fifty years in this country, but we believe no where else, of preaching sermons *at their funerals*, has much contributed. They are sometimes a temptation, and may be a snare. Funeral praises are absolutely worthless, if they are not *just to truth*, and do not *describe the individual*. We are aware how much discretion and delicacy are needed in adverting to the errors of the dead. It is by no means necessary—or if it be, there must be a skilful hand—to "draw their frailties from their dark abode." But silence, we contend, is better than misplaced eulogium, or those vague praises, which, describing nothing, mean nothing; which may be lavished on hundreds, as well as appropriated to one; and while they are totally unsatisfactory to discerning friends, work the double mischief of forcing attention to errors that might otherwise have been charitably forgotten, and of involving in a general distrust the honors, which gratitude and truth, the tenderness of bereaved affection, or regard to example, are always eager to bestow upon the virtuous and wise.

We will here correct a slight error in the notice given of Dr Thompson's death. It appears from a more accurate account in Blackwood's Magazine for March, that while conversing with a friend, who had met him in his way from a public assembly, where he had been speaking, and on turning round to bid him farewell, he fell senseless on the pavement before the door of his house; and being instantly conveyed within, notwithstanding all possible medical aid, he expired in about an hour, not having uttered a word from the moment of his attack.

The affecting suddenness of his death, though the subject of it was probably known to very few among us, may convey solemn instruction, even to those who had never before heard of his name. How does God teach us, that in the midst of life we are in death; and admonish us to rely on Him, "who lives while mortals die."

VIEWS OF EPISCOPALIANS.

The Episcopal denomination in New England numbers many enlightened and liberal men in its ranks. If their influence is given to the support of many rather antiquated doctrines in theology, it is always on the side of a sober and reasonable practical religion. Why they should cleave so tenaciously to mysteries of faith and some startling forms of devotion, which even many of their English brethren would like well to dispense with, is an enigma of which we can offer no solution. Perhaps on some accounts it is not to be regretted. It may increase their influence with the extravagant religionists, with whom they have a community of opinion, but whose plans, projects and proceedings they heartily disapprove. It is well known that, as a body, they are opposed to those popular excitements, misnamed revivals of religion. Their testimony to this point is valuable. They have had abundant opportunity for observation. No one can question their Orthodoxy. No one can doubt their zeal. No one can suspect their real interest in the progress of religion. Yet they use the same language with ourselves respecting these commotions. We copy the following remarks from the Hartford Episcopal Watchman, where they are credited to the Churchman,—both well conducted papers of the Episcopal denomination.

It is often asked why there are no *revivals* in the *Episcopal* church—and why *Episcopalians* do not encourage *revivals*. And if by revivals were meant true and lasting conversions from sin, sincere and godly repentance, genuine faith in the Lord Jesus, and a cultivation of all heavenly and holy affections through the influences and operations of the divine Spirit, the answer might be returned, that they occur as often at least in the Episcopal Church as among any other denomination of Christians; that under the blessings of its great Head, they are the cause of its stability, increase and prosperity, and that to none can such revivals be more dear, and by none more heartily and zealously encouraged than by Episcopalians. To diffuse a knowledge of the Gospel of life among dying sinners, to produce in them a radical change of heart, and to bring them to the exercise, practice, and enjoyment of evangelical religion, is the great business of the Church. Her labors, her prayers, and her tears are consecrated to this object alone. By that sober and rational, yet entire and ardent devotion of the whole soul, body and spirit, which is inculcated from every page of the sacred writings, would she bring all men to the salvation of God. But there are some kinds of religious excitement created by mechanical operation, existing through animal effervescence, and leading to much irregularity, which we are happy to know are not very frequent in the Episcopal Church, and are not encouraged by Episcopalians in general, because they are not persuaded of their being in any good degree conducive to true charity or real godliness. They cannot see in them those fruits of faith and piety, which ripen unto eternal life. At the same time, an increased seriousness and an increased attention to the momentous concerns of the soul, pursuing the "noiseless tenor of its way" to the fountain of divine mercy, and orderly and discreetly looking, in humble dependence on divine grace, to the revealed word, as the great rule to direct, is what every member of the Episcopal Church is rejoiced to witness, and what by the blessing of Almighty God he often does witness. Neither would he deny that, in those excitements productive of so much counterfeit piety, instances of true conversion and turning away from sin unto Christ may result. Here, discarding the evil, he would not reject the good. Still, where the evil is greater than the good, and much more than counterbalances it, he cannot and ought not to consider the causes of such a result as justifiable, or in any shape to be encouraged. And this we know to be the character of what are sometimes called revivals.

The bonds of Christian charity are all rent asunder, the meekness and humility of the Gospel contemned, the regular ministers of Christ after a season shunned and despised, and self-conceit, spiritual pride, and self-righteousness permitted an unlimited and unyielding ascendancy. Where such are the effects, who, Episcopalian or not, that loves his Redeemer, who that is inspired with any rational zeal for the success of *his* religion and the honor of *his* name, does not deprecate the cause of them?

HON. F. C. GRAY'S LETTER TO GOV. LINCOLN.

We are happy to notice the publication of a Letter of Hon. Mr Gray to Governor Lincoln, in relation to Harvard University. We have not yet had opportunity of perusing it; and must defer, of course, any remarks upon it to a future paper. But from the known candor and judgment of the writer, as well as from his official connexions with the College, as a member both of the Senate and of the Corporation, we anticipate an able and just reply to the gross misrepresentations, which have been so industriously circulated, and for various purposes, in relation to the University and the Theological School.

LATE PUBLICATIONS.

BERTHA'S VISIT *to her Uncle in England.*—Illustrated and improved from the London edition. 2 vols. 12mo. Boston: 1831.

With one exception, we highly approve of this work. The plan is an ingenious one, and imposed on the writer a large amount of research and labor. So far as a cursory examination of his pages enables us to judge, the work is well executed. It should, however, be understood, that it is not adapted to little children, but to readers from twelve years and upwards, even for young men and maidens. The book is a copy of a journal supposed to be kept by Bertha, who, having spent her childhood in Brazil, is sent to pass several months with her relatives in England. Her journal commences with her voyage across the Atlantic, and contains memoranda of the conversations which take place in her uncle's family on the various subjects, which would arise in an intelligent Christian household, where the constant but easy instruction of parental lips encouraged, while it gratified, the thirst of childhood for knowledge. Extracts are also made by Bertha from letters recieved by her cousins from their friends in Scotland, India and other places, describing scenes and circumstances in those countries; one or two tales are inserted; and a somewhat systematic course of instruction on geology and some branches of natural history. The whole is written in so natural a manner, as to appear as the real correspondence of a young lady, giving her mother at the close of each day an account of the manner in which it has been spent and the information which she has acquired.

The book, however, has in our eyes a blemish which so greatly impairs its value that we almost hesitate to recommend it. On Sunday, Bertha's uncle converses with his family on religious subjects, and generally explains some portion of scripture. Many of his remarks are excellent and some of his explanations just and clear. But at other times the Trinity, the vicarious sacrifice of Christ, the double sense of the Psalms of David and the typical nature of the Mosaic institutions are inculcated in the plainest language. We think the American editor, who we understand has made considerable alterations, might have taken the liberty to omit these passages, which he must have known would offend a large class of the community among whom the volumes are sold. It is our duty to inform parents of the theological doctrines, that may be instilled into their children's minds in connexion with much useful knowledge, and we the more regret the necessity of uttering this caution, as we should otherwise adopt without qualification the remark of the American editor, that "no work has lately appeared, with the professed object of affording instruction and amusement to the young, that presents a greater variety of attraction than Bertha's Visit."

Piety at Home, by CALEB STETSON. Tracts of American Unitarian Association, 1st series, No. 46. pp. 16.

This is a valuable practical Tract, on an important subject. It is also a seasonable topic, adapted to the dangers and wants of the times, of which, as Mr Stetson observes, "it is the tendency to underrate that kind of piety, which consists in doing right in a natural and quiet way: and they, who are much engaged in what is technically called the 'religious action of the period,' are apt to regard patience in well doing, as no better than mere morality."

To these, and such as these, we earnestly recommend the views presented in this little treatise. The writer shows, what so many enthusiasts of the present day, ministers and people, seem totally to forget, that *Home is the best nursery* of the

Christian virtues; and, that when these virtues are cherished as they should be, and sanctified by domestic prayer, it is *the abode of the purest happiness.* Here, too, is the scene of the most arduous duties. The strength of religious principle is better proved, and far more self denial practised, in the conscientious discharge of domestic obligations, the patient instruction of children, the cheerful and faithful ordering of the house, than in the attendance on the evening lecture, or the morning prayer, or endless ordinances of men's device, to the neglect of indispensable duties, which God has prescribed. It is far easier—and to many it would seem far more agreeable, too,—to go up with the multitude to the public assembly, amidst the excitements of novelty and the high gratification of the social principle; to set passive under exhortations to do something, *they know not what;* than to be faithfully at home, doing what they know they ought. "But I beseech you," says the apostle, "that ye study to be quiet, and to do your own business; and to work with your own hands, as we commanded you;" and he seems to denote the *difficulty* as well as importance of these duties, when in exhorting mothers, widows, and their children, he says, "Let them *learn* to show piety at home, for this is acceptable before God."

OBITUARY.

[For the Christian Register.]

WILLARD GAY, ESQ.

Died, in Dedham, on the 15th inst. Willard Gay, Esq. aged 69.

His family and friends, and society, sustain a heavy loss in the death of this individual. His generous and liberal spirit, his social and kind feelings endeared him to his friends. Enterprise, activity, and industry were well known traits in his character, whose influence was felt throughout the circle in which he moved. In the relations of husband and father he was kind and indulgent. He was ardent in his friendship. Numerous are the witnesses to his benevolence. As a citizen he was useful and respected. In him religious institutions possessed a steady friend, and Christianity a valued advocate. The removal of such a man produces a vacancy, which will long be felt. Death came suddenly upon him, when the vigor both of his mind and body seemed to justify the anticipation, that a life already extended to the common term of human existence on earth would be protracted, and his usefulness continued through many succeeding years. But while his friends lament his sudden exit, they have a source of consolation in previous testimonies of his moral worth and religious character, which needed not the additional expressions of a dying hour to inspire a belief, that their loss is his gain.

[From the Columbian Centinel, by request.]

Rev. Nehemiah Thomas, of Sturbridge. Characters of deceased females are so frequently given by partial friends, we are apt to suspect when we read their eulogies, that the paintings in which they are exhibited, have less shade and more light and beauty than belonged to the original. But when the writer of this notice exhibits the subject of it, as possessing from nature and culture a strong mind, unaffected, rational and efficient piety—social, domestic and Christian virtues of the most useful and estimable nature, he has no fear that he will be charged with giving undue eulogium, by any who have had the benefit of her acquaintance. Her advantages of education were not such as are found in modern schools for fine ladies, but those which wealthy, professional* parents in the country furnished, a half a century ago, for their daughters. The improvement of her mind and manners was aided by intercourse with a number of families of high literary distinction and polite accomplishments, who then resided in her native place. Her literary attainments were early respectable; and being a cherished lamb in the flock of the benevolent Dr Barnes, she formed, in the morning of life, a love of true religion and its practical duties. With a countenance marked by intelligence and kindness, her person was goodly to look to. At a suitable age she secured the heart and hand of Mr Thomas, a well educated and acceptable preacher in her native town, and pastor there of an ancient and respectable church and society. She had the moral feelings and good sense to agree with the judicious Bennett, that of all the professions a clergyman's is best suited to render a female in the relation of a wife and mother, the most useful, innocent, and happy. Her conjugal union was never, we believe, for a moment a subject of regret on either side.

She studied well the duties of her connexion with her family and parish. Knowing the evils too often engendered in the latter, by pecuniary calls beyond original agreement, she cheerfully co-operated with her husband in plans of reputable industry and economy, which, with his salary and her patrimony, gave bread enough and to spare, in their respectable station, and furnished the means of education, sufficiently liberal for their children, and of cheerful and acceptable hospitality to strangers and friends.

Possessed of quick sensibility, she doubtless had strong passions; but she early achieved the command of herself, and was thus qualified to secure the obedience and love of her children. Her spirit was tranquil. If the feeling temperament of her husband, usually indeed benevolent and pleasant, was at any time ruffled, she had power to soothe and compose it; and when deeply afflicted by the death of a son of much promise, although she felt her full share of grief, she was able not only to possess her soul in patience, but to minister solace to her partner, when his spirit was most disquieted within him. She was a lover and maker of peace, in the sphere in which she moved. Tender to the consciences of all denominations in religion, none, it is believed, have heard aught of reproach from her lips. The most uncharitable, even in view of her rational faith, could not withhold from her their esteem and praise. By the members of her husband's beloved charge, whose improvement, union, and spiritual welfare she had with him assiduously and devoutly sought to promote, she was highly beloved and respected. Mrs Thomas, from profitable reading, had treasured in her mind a valuable fund of knowledge. She read understandingly, thoroughly sifting her authors, collecting the wheat, and giving the chaff to the winds. She would sometimes sport with works of fancy, but she best relished, especially as her years increased, the Book of God, and works on theology, and ethics, and such as best illustrate the doctrines and duties of Christianity, which aided her understanding of the Gospel, and pointed the way to heaven. She was a devout communicant at the table of the Lord, and the closet, before she slept, witnessed her communion with her God and her own heart. Her manners were easy and kind, her conversation sometimes playful, never trifling, always edifying. She had long been ready for a better world, with her lamp trimmed and burning. So rapid and overwhelming was her last illness,† that she had little power by words to express her feelings when departing, but she manifested no undue fear of death, nor doubts that admission would be ministered to her into a mansion of her Father's house in heaven. The loss of her society is indeed severely felt by her sorrowful husband and children, kindred and community, for their hearts safely trusted in her, and she did them good and not evil all the days of her life. The bereft husband will sustain and comfort himself and the affectionate children and kindred by those consolations, with which, in his sacred office, he has comforted others; and let it soothe and animate him and them, to reflect, that the faith and virtue, which have given their departed friend to inherit the promises, will, if followed, enable them ere long to meet her again with joy unspeakable, in regions where neither pain nor tears nor death can ever come.

* She was daughter of Dr James Otis, of Scituate.
† Most maligant kind of *inflammatory sore throat.*

RELIGIOUS INTELLIGENCE.

UNITARIAN MEETING IN WORCESTER. The Worcester County Auxiliary of the *American Unitarian Association* held their annual meeting at Worcester on Thursday, 14th inst. Rev. Dr Thayer, of Lancaster, was elected President; Samuel M. Burnside, Esq. of Worcester, Vice President; and Rev. Alonzo Hill, of Worcester, Secretary, for the next year. A public meeting was held in the evening in the Unitarian meeting-house. Messrs Ware and Gannett, of the Executive Committee of the A. U. A., attended as delegates from the General Association. Addresses were made by Rev. Dr Thayer of Lancaster, Hon. W. S. Hastings of Mendon, Rev. Mr Lincoln of Fitchburg, S. M. Burnside, Esq. of Worcester, and Rev. Mr Gannett of Boston. The floor of the house was well filled; a firm, but just tone of remark was adopted by the speakers; questions of importance were examined by them; and we trust that the meeting will be productive of good.

CALL. We understand that Mr William Farmer, from the Theological School at Cambridge, has received an invitation to settle in the gospel ministry at Belgrade, (Maine.)

DEATH OF REV. ROBERT HALL. We mentioned in our last the decease of this eminent man, which took place in Bristol, in February last. We extract from the "World," a religious journal in London,—for which, as well as for another obituary in this paper, we are indebted to the kindness and—the following notices of this event,

It is with deep regret, we announce the death of the Rev. Robert Hall, pastor of the Baptist church in Broadmead, Bristol, and formerly of Leicester. This truly great and good man expired on Monday, the 21st inst., at about 4 o'clock P. M. at his residence in Ashley-place, in the 67th year of his age. His last illness was of short duration. On Thursday, the 10th inst., he experienced an attack of the disorder, to which he had been subject for some time past, just before the commencement of a service in his chapel, in which he was that evening to have engaged; but it was the will of God, that he should no more enter the pulpit, in which his unrivalled powers of eloquence had been so often displayed. We shall not attempt here to draw his character, the excellences of which were so well known; it is sufficient to say, that he was as much distinguished by his humility as by his great mental endowments; and that his numerous friends cannot but feel a melancholy pleasure in cherishing the remembrance of those virtues and graces, which rendered him so eminently a man of God.

In another journal it is said,

The remains of this talented and virtuous man were interred on Wednesday (March 2d) in the small burying-place adjoining his chapel; and never was a tribute of more genuine respect paid to the memory of any individual, than that paid by the friends of Robert Hall on this melancholy occasion. A large number of respectable persons, principally members of his congregation, but including also ministers and people of almost every religious persuasion in the city, joined the procession.—On arriving at the chapel, the corpse was placed in front of the pulpit, from which the deceased had so recently imparted to his flock the great truths of Christianity, with an eloquence of language, depth of reasoning and splendor of intellect, that left him almost without an equal; and which he yet more strikingly illustrated by his deep humility and apostolic simplicity of character. With talents and qualifications of the highest order, it is not to be wondered at, that he was universally revered and beloved; or that he should have been, as he was, invited by a Right Rev. prelate of the Church to accept high preferment in the establishment.

It appears from the notice, part of which we have quoted, that he has left a son, who is mentioned as the chief mourner in the funeral procession; and that his old friend, Foster, the author of the Essays, assisted in the services of the occasion.

REV. EDWARD IRVING. This person, who made himself notorious a few years ago in this country, as well as in London and throughout Great Britian, by the peculiar style of his preaching and writings, has for some time been experiencing the fate to which affected folly is always doomed,—the neglect and contempt of the public, whom its eccentricities may have for a season amazed. This condition of obscurity is not suited to Mr Irving's taste, and he has attempted to recover the public attention by advancing other novel and extravagant opinions, than those which had palled upon the appetite for excitement. In a work "on the Human Nature of Christ" he set forth in most offensive language, the doctrine that Christ was a partaker of original sin. Aware of the consequences which this tenet would seem to involve, he endeavors to prevent them by a distinction worthy the trinitarian school. "Whenever," he says, "I attribute sinful propensities, and dispositions and inclinations to our Lord's human nature, I am speaking of it as considered *apart* from him in itself." This solution was not satisfactory to the guardians of Orthodoxy in the Scotch Church of London, and the Presbytery, having examined the book by a committee, and having three times cited Mr Irving to appear before them, which attendance he refused to give, voted to exclude him from their body. In reply to this censure, "the minister, missionary, elders, and deacons of the National Scotch Church, Regent Square"—Mr Irving and the officers of his church—published in Dec. last an advertisement or Manifesto, in which they deny the doctrine charged upon them, and declare their adherence to the standards of the Church of Scotland. The editor of the London Evangelical Magazine does not hesitate to call this manifesto a "most jesuitical performance." Mr Irving has run his race of popularity, and he cannot wonder if, like other favorites of an hour, who have more glare and tinsel than solid worth, he should find few "so poor to do him reverence."

FOLLOWERS OF JOANNA SOUTHCOTE. From an article in an English paper, (which a friend has sent us) we learn that the sect, of which this woman was the head, is not extinct. It seems that her disciples, or a part of them, have assumed the name of Israelites, and that in one place at least—Ashton, near Manchester—they have a 'sanctuary.' One of their ministers has recently been exposed by some of his deluded victims, who have on oath charged him with "acts of indecency, immorality, and perjury of the most offensive and disgusting nature." This disclosure, it is said, has inflicted a blow on the society, "which is likely to put an end to its existence."

PRESBYTERIAN ORTHODOXY. 'The Presbyterian' is a paper, which was established in Philadelphia last winter, to support the views of that portion of the Presbyterian Church, who think Dr Ely and his party not sufficiently Orthodox. It was occasioned by the rupture that ensued in the discussion about Mr Barnes' settlement over Dr Wilson's congregation, when a majority in both the 'Presbyterial' bodies, before whom the case was brought, approved Mr Barnes' sentiments, but a large minority rejected them as heretical. The Presbyterian is published weekly, on a large folio sheet, is edited by Rev. John Burtt, fosters the interests of the Presbyterian Church, and advocates 'that system of sound doctrine,' which Whitefield maintained against Wesley. It affirms that "the doctrines of Predestination and a limited Atonement are not inconsistent with an humble, holy spirit," and condemns "the New Haven Divinity." The two last numbers contain a partial exposition of this divinity, under the title of—"False and dangerous views of the Atonement," giving extracts from Dr Murdock, and the Christian Spectator, which the editor of the Presbyterian declares "present to the mind a picture, from which *every essential feature of the glorious work of Christ* is utterly erased." Strong language this. Unitarianism could hardly meet with more severe treatment.

UNIVERSALIST STATISTICS. The whole number of Universalist Societies in the United States, is supposed to be about 570.

In Maine about 80, New Hampshire 50, Rhode Island 8 or 10, Vermont 57, Massachusetts 90, Connecticut 26, New York 165, New Jersey 5, Pennsylvania 18 or 20, North Carolina 5, Ohio 50. There are several Universalist Societies in Virginia, South Carolina, Michigan Territory, Kentucky, and Indiana. The whole number in either of these last mentioned States, is not ascertained.

LONDON. We copy the following statement, with the remarks upon the facts, from the Christian Watchman.

The city of London has 400 places of worship, 200 for Episcopalians, 66 for Independents, 36 for Wesleyan Methodists, 32 for Baptists, 30 for Calvinistic Methodists, 16 for Presbyterians, (Scotch and Unitarian) 14 for Roman Catholics, 6 for Quakers. The last census makes the number of inhabitants 1,274,800 souls. It is calculated that not more than 300,000 attend any place of worship, leaving 974,800 who neglect public worship altogether. To increase this criminal contempt for the Sabbath, there are supposed to be circulated on that sacred day, 45,000 copies of newspapers, 2 or 300,000 readers of which are probably in the city. The labor in this single article of publishing, must employ large numbers in the breach of the fourth commandment. A large aggregate of vice and crime is the consequence; and from the report of Mr Wontner, the superintendent of Newgate for 1826, it appears that 2931 persons were committed to prison for breach of laws in 12 months.—Males under 21, 1227; over 21, 1096. Females under 21, 442; over 21 166. What an alarming view is this of a city, supposed to be in "the very meridian of Christian illumination, and in the centre and heart of British civilization, liberty, and prosperity!" May not London be called a mine of heathenism and profligacy?

SUMMARY.

Appointments. William H. Sumner, Esq. Hon. Henry A. S. Dearborn, and Hon. Francis Winship, are appointed Commissioners, to negotiate with the city of Boston, respecting the removal of the State Arsenal, agreeably to the provisions of a resolve of March, 1831.

Transylvania University. The Rev. Edward Rutledge, Professor of Moral Philosophy in the Pennsylvania University, has been elected President of Transylvania University, in Lexington, Kentucky.

American Silk. A member of the English House of Commons, observed in debate, March 14th, that *the first importation of silk, the produce of the United States of America into Liverpool, had taken place last week.* It was sent by P. S. Duponceau, Esq.

Relics of Antiquity. M. Champollion has made a discovery that affords an additional proof of the authenticity of Scripture. Among a considerable collection of portraits which he has brought from Egypt is that of Secoochis, father of the twentysecond dynasty. This individual is the Shecouk, or Shishak, of Scripture, by whom Jerusalem was taken, and the temple spoiled. On the remains of the edifice erected by this Sovereign, M. Champollion has also observed Rehoboam Solomon's son and successor, among the effigies of the captive Kings.

Great Britain. We stated in our last Register, that a plan had been brought forward in the House of Commons, by Lord John Russell, for a reform in the British Parliament. A motion for second reading of the bill was opposed with great warmth and eloquence, and was ably advocated. After a long discussion, the debate was closed by Lord Russell, and the bill passed to a second reading by a majority of a single vote; for it 302, against it 301. It was ordered to be read in Committee, April 14th. The attendance of members on this occasion, exceeded anything on record.

France. Another change has taken place in the French Cabinet. A new ministry has been formed, said to be in favor of peace. Dissatisfaction with the course of policy pursued by the government, is expressed by Lafayette and many other distinguished members of the Chamber of Deputies. A new levy of 80,000 men has been ordered.

Advance of the Austrians in Italy. In consequence of the late insurrections in Italy, an Austrian army crossed the Po, which is the boundary of the Austrian dominions, on the night of March 7th, and invested Modena. General Frimont, who commanded the army, issued a proclamation in which he states, that he entered the Duchy to restore order, by command of the Emperor at the request of the Duke of Modena. Another army was marching upon Bologna, at the request of the Pope. The Austrians have also entered Ferrara and Capri, after a battle of nine hours, sustained by the Italian patriots with great perseverance.

Poland. The latest intelligence from Warsaw is March 9th. It is still vague and unsatisfactory. The troops had been nearly inactive since the battle of Feb. 25th. Since the commencement of the contest several sanguinary engagements had taken place, and many lives lost by both the conflicting parties. Five Polish Generals, despairing of success, have resigned their commands. They suggested to the Government of Poland the prudence of negotiating with Russia, but the proposition was rejected. Skrzynecki was appointed Generalissimo.

Belgium. The Regent of Belgium, De Chokier, has commenced his administration by issuing a bold and spirited proclamation, addressed to the people of the Duchy of Luxemburgh. This step is thought imprudent, as Luxemburgh is an hereditary possession of the house of Nassau, and is not awarded to the Belgians by the allied powers. In his proclamation the Regent says, "We begun our revolution in spite of the treaties of 1815; we will finish it in spite of the protocols of London."

Hayti. Intelligence, via Jamaica, is received, that a revolution had been attempted by the troops at Aux Cayes. It was said that the President, Boyer, was preparing to take the field, at the head of his guards, to quell the rebellion. The Haytiens have become dissatisfied with Boyer. Port-au-Prince has become almost desolate.

Greece. The London Gazette of March 22d says, that news has been received from Greece, that the Turks have evacuated Athens, and the Island of Negropont. The Grand Vizier had lately marched with the army of 20,000, recently raised against the Pacha of Scutari. The fleet was expected to cooperate. A destructive fire had taken place at Smyrna, not long previous to February 9th.

MARRIAGES.

In this city, by Rev. Mr Barrett, Mr William Grant to Miss Hannah Shepard. By Rev. Mr Frothingham, Mr Israel Taft to Miss Mary G. Coffin. By Rev. Mr Gannett, Mr Solon Nash to Miss Mary B. Wheelwright.

In Hingham, Mr Loring Hersey to Miss Martha Ann Churchill.

In Bedford, Mr James Gibson, of Lowell, to Miss Mary L. Wright, of B.

In Concord, Mr Franklin Farrar, of Lowell, to Miss Adeline Winn.

In Springfield, Mr John Rice, 2d, formerly of Weymouth, to Miss Sarah Loomis.

In Amherst, Mr Benjamin Colman Allen, of Ashby, aged 27.

DEATHS.

In this city, Mr William Spooner, aged 61; on Monday last, Francis G. Deblois, 50.

In New Fairfield, Rev. Daniel Crocker, aged 71.

In Portland, on Sunday last, Mrs Dorothy Nichols, wife of the Rev. Ichabod Nichols, D. D. and daughter of the late Gov. Gilman, of New Hampshire, aged 46.

In Bath, on Sunday evening, Hon. Samuel Davis, aged 57—the first President of Lincoln Bank.

In Bangor, Rev. John Smith, D. D. Principal and Professor in the Theological Seminary in that town, aged 65.

Rev. Jean Henry Auguste Roux, Superior of the Seminary of St Sulpice, in Montreal, and one of the Vicars General of that Diocese.

In Paris, 18th ult. Col. James Swan, formerly of Boston. He had been confined in prison for debt the last 25 years.

In Florence, (Italy) James S. Dwight, Esq. of Springfield, Mass.

BOOK AND PAMPHLET SOCIETY.

THE semi-annual meeting of the *Book and Pamphlet Society* for the choice of officers will be held at the Berry Street Vestry on Monday evening next, (25th inst.) at half past 7 o'clock, when the Semi-annual Report of the Society will be read, and also the Report of the Soliciting Committee appointed at the last meeting.

F. T. GRAY, *Secretary.*

MIDDLESEX BIBLE SOCIETY.

The annual meeting of the Middlesex County Bible Society, will be holden in the West Parish, in Newton, on Wednesday the 27th inst.

The Directors will convene at the Meetinghouse at 10 o'clock, A. M.; and the Society at 11 o'clock, at the same place. The public religious services in the Church, will commence at 2 o'clock, P. M. Sermon by the Rev. Mr Demond, of Lincoln.

G. W. BLAGDEN, *Secretary.*

NEW FRENCH GRAMMAR,—An easy Grammar of the French Language, for young beginners. By F. M. J. Surault, late Professor of Philosophy in France, of Latin and French in Paris, and now French instructer in Harvard University.

Extract from the Preface.

The Grammars of the French language generally used in the United States and in England, are evidently designed for persons already grown up, and sometimes only for persons who are capable of understanding philosophical rules and reasoning. For children, we have now no grammar, which they can be fairly said to comprehend; none in which the learning of French is not made much more obscure and difficult than it ought or need to be. The present volume has been prepared to meet this want, which, as a teacher, the author every day feels. It contains therefore only what is indispensable, and all it contains is made simple, obvious and intelligible as possible. The above work is this day published by

RICHARDSON, LORD & HOLBROOK.

R. L. & H. also publish, Wanostrocht's French Grammar, Hentz's French Reader and the explanatory and pronouncing French Word Book, and have for sale all the elementary French Works used in the schools of this country. April 23.

THE POLITICAL CLASS BOOK,

Intended to instruct the higher classes in the origin, nature and use of Political Power. By William Sullivan, Counsellor at Law. With an Appendix, upon Studies for Practical Men, with notices of Books suited to their use. By George B. Emerson.

The object of the Political Class Book is to point out to the youths, who are in the course of education, their relation to each other, to society, and to their country; and to show, in a plain and simple way, the excellence and value, beyond all price, of the political condition in which they exist. The further purpose is to give some information of the social system, of which they are to become active members, and on which their happiness, in common with that of all around them, absolutely depends. The plan is—1st, to sketch the principles on which society is formed:—2d, to show the fitness of the State Government, to accomplish the intended object of it. 3d, to do the like as to National Government. 4th, to notice some subjects, which concern those who are approaching manhood, and those who have risen to be citizens.

The Appendix contains a short account of the most approved books in arts, sciences, literature, history and morals, with introductory remarks.

The publishers believe there has never been a work on Education published in this country, which has met with such universal and unqualified applause, as this work of Mr Sullivan's. Every one feels the importance of the subject of which it treats, and all are astonished that it has never before been taken up in this manner. Before the work had been published three weeks, it was introduced into a great proportion of the highest schools in the neighborhood of Boston, and as fast as it became known to others more remote, it had been adopted in them; so that the first edition was sold in less than three months.

The following are extracts from some notices which have been made of the work:

Letter from Pres. Humphrey of Amherst College to the Publishers.

"Having examined the Political Class Book, intended for the higher classes in our schools, by Wm Sullivan, Esq. I have no hesitation in saying, that in drawing up this rich and comprehensive manual, the author has entitled himself to the thanks of an enlightened public. It contains just that kind of information which every American citizen ought to possess, before entering upon the active duties of life; and I know not how it can be in any other way so conveniently acquired as in the manner here proposed. The Appendix by Mr Emerson adds to the value of the book.

H. HUMPHREY."

Amherst College, Oct. 10, 1830.

From the Boston Recorder, Jan. 19, 1831.

We expressed our opinion of this highly useful book immediately on the publication of the first edition.—We are happy to learn that a second edition has been so soon called for. The improvements which experience has suggested have increased the value of the work. The importance and amount of information embodied in this little volume, the simplicity and purity of its style and the spirit of sound morality which it breathes, render it highly useful as a book for schools and families."

A new edition revised and enlarged is just published by RICHARDSON, LORD & HOLBROOK.

April 23.

NEW BOOKS FOR UNITARIAN SUNDAY SCHOOLS.

WAIT, GREENE, & Co, would give notice to all the friends of Sunday Schools, connected with Unitarian Societies, that they have in press a new manual entitled—

"FORMS OF DEVOTIONS, FOR SUNDAY SCHOOLS."

—BY A PASTOR—

This book will contain Prayers, Lessons from Scripture, &c, in regular order, for five Sabbaths, and at the end of each service is a Hymn, particularly adapted to the devotions of each day. It is intended to be used by the whole school, the superintendent acting as leader, and the children responding to the leader. It will be issued in about one week, and it is to be hoped that all those, who feel an interest in the devotions of Sunday Schools, and the difficulty of guiding them judiciously, will avail themselves of this opportunity of procuring an improved manual.

—ALSO—

JUST PUBLISHED,

The fifth edition of the Sunday School Hymn Book. This Book is on a new and beautiful type, and fine paper. It is the same as "first printed for the Trustees of the Publishing Fund," and "approved by the Boston Sunday School Society."

CATALOGUES.

Catalogues of the most approved Sunday School Books, free from sectarianism, may be found at the subscribers' store.

NOTICE.

The subscribers, having for many years been engaged in Sunday School teaching, and the publishing of Sunday School Books, give notice to clergymen, and others living out of the city, that any amount of money sent them (or orders without cash) for the purchasing of Books, shall be faithfully attended to, and particular care observed in selecting the best and latest publications.

WAIT, GREENE, & CO.,
PUBLISHERS,
April 23. 6t 13 Court Street.

MONTHLY REPOSITORY.

For sale, the four first volumes of the New Series of the (London) Monthly Repository, being for the years 1827, 1828, 1829, and 1830. They are in perfect order, and will be sold at a large deduction from the subscription price. GRAY & BOWEN,
April 23. 141 Washington Street.

ANTHON'S AINSWORTH'S Dictionary. A new abridgment of Ainsworth's Dictionary, English and Latin, with some important improvements and alterations. By John Dymock, LL. D. Edinburgh. With corrections and improvements, by Charles Anthon, Professor of Languages in Columbia College, New York. Just received and for sale by RICHARDSON, LORD & HOLBROOK.

April 23.

THE CHRISTIAN'S MANUAL,—Just published by L. C. BOWLES, 124 Washington-Street, "*The Christian's Manual*; designed for Families and Sunday Schools. *New Series.*" For April, 1831.

CONTENTS.

African Bird's Nest; Ruth; Preparation for Reverses; Dialogue; Parables of Krummacher; A Fragment; Conversation between a mother and her daughter; The Bible; Extracts from Leighton; To the readers of the Christian's Manual; Orignal Poetry—The Little Boy's good night; To the eagle; A Hymn.

SCHOOL FOR YOUNG LADIES.

MISS TILLINGHAST proposes opening a School, in Walpole, where she will instruct in the useful and ornamental branches of education, and hopes to merit the encouragement of the public by the fidelity with which she fulfils the responsible duties of her situation. The quarter to commence on the 4th day of May.

Terms.—Reading, Writing, Arithmetic, Geography, Grammar, History, Plain and Ornamental Needle-work, $3 per quarter. French Language, $2 per quarter. Drawing and Painting, $2 per quarter.

References.—Rev. J. P. B. STORER, Walpole.
Col. TOTTEN, Newport.
Rev. Mr KIMBALL, Needham.
Rev. Mr HAMILTON, Taunton.
Hon. JOHN M. WILLIAMS, do.
Hon. MARCUS MORTON, do.
Hon. JAMES L. HODGES, do.

Walpole, April 16, 1831. 3t.

TRACT No. 46, *(First Series,)* A. U. A. Just published Tract No. 46 of the First Series of the Amer. Unit. Assoc. "On Piety at Home. By Caleb Stetson." pp. 16. At the Depository 140 Washington Street. GRAY & BOWEN.

CHRISTIAN DISCIPLE. Odd numbers of this work, both of the old and new Series may be obtained at this office. Feb. 12.

SELECTED POETRY.

[From the London Amulet, for 1831.]

"THEY THAT SEEK ME EARLY SHALL FIND ME."

Come, while the blossoms of thy years are brightest,
Thou youthful wanderer in a flowery maze—
Come while the restless heart is bounding lightest,
And joy's pure sunbeam trembles in thy ways;
Come, while sweet thoughts like summer buds unfolding,
Waken rich feelings in the careless breast—
While yet thy hand the ephemeral wreath is holding,
Come—and secure interminable rest!

Soon will the freshness of thy days be over,
And thy free buoyancy of soul be flown—
Pleasure will fold her wing, and friend and lover
Will to the embraces of the worm have gone.
Those who now love thee will have passed forever,
Their looks of kindness will be lost to thee,—
Thou wilt need balm to heal thy spirit's fever,
As thy sick heart broods over years to be!

Come, while the morning of thy life is glowing,
Ere the dim phantoms thou art chasing die—
Ere the gay spell, which earth is round thee throwing,
Fade like the crimson from a sunset sky!
Life hath but shadows, save a promise given
Which lights up sorrow with a fadeless ray—
Come—touch the sceptre—win a hope in heaven—
Come turn thy spirit from the world away.

Then will the shadows of this brief existence
Seem airy nothings to thine ardent soul,
And shining brightly in the forward distance,
Will of thy patient race appear the goal!
Home of the weary! where, in peace reposing,
The spirit lingers in unclouded bliss,
While o'er their dust the curtained grave is closing,
Who would not—early—choose a lot like this?

W. G. CLARK.

Philadelphia, U. S. 1830.

[From the Liberator.]

THE WHITE INFANT'S REPLY TO THE LITTLE SLAVE.

With many a smile and tear I read
Your pretty letter, dear;
A smile to think you loved me so,
And for your griefs a tear.

My mother read your letter too,
A tear fell from her eye;
She wished I might have power to break
Your chains before I die.

As I lay thinking on her words,
And what they all could mean,
Sleep gently pressed my eyelids down,
And nought around was seen.

And as I slept I had a dream,
Which I will tell to you;
I dreamed that I had grown a man,
And you a man were too.

I thought we loved each other then,
As well as we do now;
But I thought that you looked very sad,
And wore a mournful brow.

There came an ugly, cruel man,
And put on you a chain,
And lashed you with a cruel whip,
And made you suffer pain.

And then I tried to break that chain,
And earnest efforts made;
But the chain was much too strong for me,
So I called aloud for aid.

I thought because I was a man,
My voice was very loud;
And all the country heard my call,
And I felt glad and proud.

Then all good people of the land
To help me came with speed;
There was not one of all the good,
But to my call gave heed.

That cruel whip we soon destroyed,
That heavy chain we broke;
The breaking made so loud a noise,
I started, and awoke.

And then I thought upon my dream,
And on that cruel chain,
And wondered if I e'er should see
Such frightful things again.

And then I fixed it in my mind,
If when we both are men,
Such things should really come to pass,
I'll do as I did then.

My voice, indignant, *shall* be heard
Throughout this mighty land;
For sure I am that all the good
Will help me heart and hand.

Farewell, dear baby, love me still
As well as I love you;
I ever through my life shall be
Thy friend sincere and true. C. T. E.

MISCELLANEOUS.

ECCLESIASTICAL PROCEEDINGS IN ATHOL.

We find the following account appended to Mr Hill's ordination sermon. It shows the spirit of the times. We knew before that no efforts were spared, to prevent all religious intercourse, communion or friendship between the Orthodox and those whom they are pleased to designate as heretics, and we are glad to find another example of the disposition of the community to resist such encroachments on their freedom.

The society in Athol, at whose request the following performances are published, feel themselves bound to state some facts attending the settlement of their minister, without which some parts of the performances may not be perfectly understood.

The Rev. Joseph Estabrook, who deceased within the past year, was the minister of Athol for forty-two years. During the whole of his long ministry, the town were strangers to that disunion and party strife, which have destroyed the harmony and tranquillity of many parishes in the commonwealth. For their peace and tranquillity, they were in no small degree indebted to the sound discretion and unaffected liberality of their minister.—He considered that humility and charity were indispensable to Christianity. All clergymen, who gave evidence that they considered the bible the word of God, were sure of Christian fellowship with him. Athol was neutral ground; here the Orthodox and the Liberal clergymen could unite; Mr Estabrook exchanged ministeral services with them all.

After the decease of Mr Estabrook, a large majority of the town were desirous of settling a gentleman, who should possess that Christian humility and pure liberality, for which their late minister was so remarkable; they did not doubt they should easily find one, who seeing the peace and union which they had enjoyed during the ministry of Mr Estabrook, would think it a pleasure, as well as his duty, to imitate that liberal intercourse with the neighboring clergymen, which he had always maintained. They had indeed heard, that there were some clergymen, who did not regard as Christians many of the ministers with whom Mr Estabrook exchanged, and whom he taught his people to respect, but such men they supposed were few. Under the discreet guidance of their pastor, they not only escaped the exclusive spirit of the times, but were actually unconscious of its existence. Accordingly at the first meeting called for the purpose of taking measures for procuring a candidate, all was harmony and apparent good faith. A committee of five was appointed to procure a candidate for settlement; four fifths of the committee, as the sequel proved, were of the orthodox party, although the views of some of them were entirely misapprehnded. A candidate from New Haven was engaged, with whose preaching no fault was found, nothing was said of parties, nothing of the polemics of the day, nothing to which any good man could seriously object; he did not appear to consider himself more Christian than the clergymen in the neighborhood; he preached for the Rev. Mr. Willson of Petersham, thereby giving a tacit intimation, that with him he was willing to be on terms of Christian fellowship. The inhabitants began the inquiry "will it be expedient to give the candidate a call to settle?" In the mean time some of them, desirous of knowing by what principles ministerial intercourse with the person who should be settled with them would be governed, addressed letters to fourteen clergymen in the neighborhood, seven of whom are called Orthodox, and seven Liberal, making the inquiry; answers from all the gentlemen, save one, were received, declaring almost unanimously that the Orthodox will have no intercourse with the Liberal clergymen—some of the Orthodox gentlemen saying, "you have not the slightest reason to except any such exchange of labors." "There is nothing more surprising than that any person should desire or expect such exchanges." "Every man at all acquainted with the practice of the Orthodox, must answer this question in the negative;" which question related to the exchange of labors between the Orthodox and Liberal clergymen. All the gentlemen united in this, that the objection to exchanges was wholly on the part of the Orthodox.

The information thus acquired, induced the inhabitants to think it possible, that without some caution, a gentleman might be settled, whose ministerial intercourse would not be such as they had been accustomed to witness during the life of their late venerated minister. The committee were requested to ascertain of the candidate what would be his practice in relation to ministerial intercourse, should he be settled. The committee absolutely declined making any inquiries of that nature; the chairman declaring with much confidence, that such inquiries were improper, that they were never made in councils; though one of the gentlemen present, distinctly recollected hearing that very question made, urged, and by an Orthodox clergyman admitted to be correct, of which council this same chairman was a member.

The inhabitants thought the inquiry not only proper but necessary, and requested the committee, if they would not make the inquiry, to omit engaging the candidate for any number of sabbaths beyond the time when the town could have an opportunity to express their wishes upon the subject; to this request the committee made no objection; they said something had been said about four Sabbaths, and the inhabitants understood that no positive engagement had been made, and they expected that their request would have been regarded. After the committee had separated, one of them said, in answer to the inquiry, whether the candidate was engaged for a number of sabbaths? "That he was not absolutely engaged for any number: that he was told, a meeting was to be had, and it was not known whether he would be wanted." It was however soon declared by the other members of the committee, that he was engaged for four sabbaths, which was the extent of the time for which he could be engaged, as they said. One of the committee, who spent much of his time with the candidate, said, "it would be difficult keeping him; that nothing would be easier than for any individual to drive him off;" though the event proved, that the combined voice of a large majority of the town was not sufficient to induce him to leave them, before he had destroyed their peace.

The town however assembled, and by a large majority, passed the following vote:

"That the town will settle no man in the ministry in the Congregational Society, unless he will obligate himself that so long as he shall be the minister in said society, he will exchange labors with all the Congregational ministers in the neighborhood, who are of regular standing, and who will exchange with him; and that the committee chosen for the purpose of procuring a candidate ascertain this fact of the candidate, before they engage him as such."

Previously to the passing of this vote, the chairman of the committee made a motion, "that we hire the Rev. Mr. ———," (the name is withheld, from the consideration, that the time may come, when the gentleman may wish that his name had not been made public, in connexion with these facts,) "after the term for which he is engaged shall expire." Upon this motion, the town voted in the negative, and *after* the passing of the vote copied, they voted to reconsider the first vote, thereby leaving it with the committee to engage him, if it could be done in accordance with the instruction they had received. An addition having been made to the committee, they waited upon the candidate, and communicated to him their instructions, but he declined any further engagement and gave his opinion that no gentleman could be engaged under such instructions. A meeting of the town was soon called to see if they would reconsider the vote concerning exchanges. The town voted to adhere to their vote by an increased majority. Whereupon the candidate, having finished his engagement with the town, engaged to preach with the minority for three months, during which time he, with the unwearied exertions of some others, succeeded in making what is feared will be a lasting division, in this before united people.

The committee found no difficulty in engaging a candidate under the vote which the town had passed, and after having heard the Rev. Mr. Moore seven sabbaths, the town voted unanimously to give him a call to settle with them. One of the conditions of the settlement is, that "he shall exchange ministerial labors with all the Congregational clergymen in the neighborhood, who are of regular standing, and who will exchange with him." A majority of the church seceded from the town, and with others formed a second society, and upon surrendering the church property to the first church, requested that a portion of it might be given to them. Whereupon the following votes were passed, which the publishing committee are permitted to copy.

"At a meeting of the members of the first church in Athol, January 6, 1831:

"*Voted*, 1st, That as an expression of our desire for peace and good fellowship, we present to the church of the Evangelical Society in Athol all the disposable right we have in the Sunday School Library of the first society, in amount twenty-five dollars, to be delivered in books selected from said library at the original price, subject however to a deduction of the proportional loss, on books not returned. 2d, Scott's Family Bible, five volumes, bound."

By which votes, at least one third of the whole property of the church was presented to the church of the self-styled Evangelical society.

MR EVERETT'S SPEECH ON THE INDIAN QUESTION.

We regret that the limits of our paper do not permit us to publish the whole of Mr Everett's Speech, made at the last session of Congress, on the Indian question. This speech ought to be read by all, who feel any doubt of the rights of the Southern Indians. It is full of powerful argument and glowing eloquence. The following extract is a part of the conclusion.

Sir, this is a dreadful affair. Heaven is my witness, that I would rather palliate than magnify its character; but I can think of nothing so nearly parallel to it, as the conduct of the British Government towards the native inhabitants of St Vincents. This is a precedent from one of the worst periods of the British Government; that of the Administration which drove America into revolution. It was a transaction on a small scale, in an obscure island, and toward a handful of men. But it left an indelible stigma on those responsible for it; a stigma on an administration, which nothing moderately unjust could disgrace; a stigma, which would have been as notorious as it was indelible, but for the overshadowing enormity of the treatment of America, which succeeded. If we proceed in this path, if we now bring this stain on our annals, if we suffer this cold and dark eclipse to come over the bright sun of our national honor, I see not how it can ever pass off; it will be as eternal as it is total.

Sir, I will not believe that Georgia will persevere. She will not, for this poor corner, scarcely visible on the map of her broad and fertile domains, permit a reproach to be cast upon her and the whole Union, to the end of time.

As for the character of the country to which it is proposed to remove the Indians, I want only light. It was all we asked last session; all I ask now. I quoted then all the authorities favorable as well unfavorable, with which I was acqnainted. The friends of the policy refused us the only means of getting authentic information on the subject—a commission of respectable citizens of the United States sent out for the purpose. Since the subject was discussed last session, two more witnesses, not then heard, have spoken. Dr James, who was appointed to accompany Col. Long on his tour of exploration in this region, has thus expressed himself:

'The region to which Mr M'Coy proposes to remove the Indians, would, such is its naked and inhospitable character, soon reduce civilized men, who should be confined to it, to barbarism.'

In 1827, before this question was controverted, a report was made by the commissioners appointed to lay out a road from the western boundary of Missouri to Sante Fe in New Mexico. These commissioners report, that, in the whole line of their march, extending seven hundred miles, if all the wood which they passed were collected into one forest, it would not exceed a belt of trees three miles in width!

But all this does not change the question. It merely suggests the possibility of an alternative of evil. If all the land were as fertile, as some small part of it probably is; if it were as safe from the wild tribes of the desert, as it is notoriously exposed; if wood and water were as abundant, as they are confessedly scarce; if it were the paradise, which it is not; so much the worse for the Indians, the miserable victims whom we are going to delude into it. The idea that they can there be safe, is perfectly chimerical; and every argument to show that the land is good is an argument of demonstration that they will soon be driven from it. If all these treaties cannot save them, nothing can. What pledges can we give stronger than we have given?

It is partly for this reason that I urge the House to settle this question; and the more plainly we meet it, if we settle it against the Indians, the more humane will be our conduct. If we intend to be faithless to all these compacts, let our want of faith be made as signal and manifest as it can be.

Here, at the centre of the nation, beneath the portals of the capitol, let us solemnly auspicate the new era of violated promises and tarnished faith. Let us kindle a grand council-fire, not of treaties made and ratified, but of treaties annulled and broken. Let us send to our archives for the worthless parchments and burn them in the face of day. There will be some yearnings of humanity, as we perform the solemn act. They were negotiated for valuable considerations; we keep the consideration and break the bond. One gave peace to our afflicted frontier; another protected our infant settlements. Many were made when we were weak; nearly all at our earnest request. Many of them were negotiated under the instructions of Washington, of Adams, and of Jefferson—the fathers of our liberty. They are gone, and will not witness the spectacle; but our present Chief Magistrate, as he lays them, one by one, on the fire, will see his own name subscribed to a goodly number of them.

Sir, they ought to be destroyed, as a warning to the Indians to make no more compacts with us. The President tells us that the Choctaw treaty is probably the last which we shall make with them. This is well; though if they remain on our soil, I do not see how future treaties are to be avoided. But I trust it is the last we shall make with them; that they will place themselves beyond the reach of our treaties and our laws; of our promises, and our mode of keeping them.

Sir, it is for this Congress to say, whether such is the futurity we will entail on these dependent tribes. If they must go, let it not be to any spot within the United States.—They are not safe; they cannot bind us, they cannot trust us. We shall solemnly promise, but we shall break our word. We shall sign and seal, but we shall not perform. Let them go to Texas; let them join the Camanches; for their sakes and for ours; for theirs, to escape the disasters of another removal; for ours, that we may be spared its shame.

Now Sir, I have done my duty. I have intended nothing offensive to any man or body of men. I have aimed only to speak the truth, honestly and earnestly, but not opprobriously. If, in the heat of the moment, I have uttered anything which goes beyond this limit, I wish it unsaid.

I am not without hopes that Congress will yet throw its broad shield over these, our fellow beings, who look to us for protection; being perfectly satisfied, that, if the question could be presented free from all extraneous considerations to the decision of the House, it would be for the preservation of the treaties.

But however this may be, I am confident that the time is not far distant when the people will be all but unanimous in this matter. I believe that even now, could it be freed from all delusive coloring, and submitted to the mighty company in the Union, of sober, unprejudiced and disinterested men, their voice would reach us, like a rushing storm from Heaven. Rather than have this Hall made the theatre of such a disastrous violation of the national faith, they would speak to us in a tone which would shake these massy columns to their base, and pile this canopy in heaps on our heads.

HUMAN VIRTUE.

The Herald of Truth (Philadelphia) some weeks ago, made the following remarks on the statement of President Quincy, in his centennial address, respecting the munificence of the citizens of Boston.

In an address delivered at Boston by President Quincy of Harvard College, on the 17th of September last, the 200th anniversary of the settlement of that city, we find it stated that within the last thirty years, upwards of one million, eight hundred thousand dollars, have been devoted "by voluntary donation or bequest" to objects of a moral, religious, or literary character, by the citizens of Boston, being at the rate of more than $60,000 per annum. This estimate, from the necessary imperfection of the inquiries made, in all probability falls considerably short of the actual amount thus munificently expended.

We love to state a fact of this description, not for the sake of indulging an improper self-complacency, but because we love human nature. We see and hear so much of the errors, follies and sins of our kind, that we take great comfort in looking now and then upon the bright points in the picture. It is cheering to contemplate such testimonials of the liberality of the human heart. They do not dispose us to rest contented with what has already been done, but they animate our hopes and our efforts in the grand cause of humanity, notwithstanding the ignorance, violence, and depravity which have tracked the steps of our race. Besides, such facts tend to shake that unhappy conviction which so many of our christian brethren cherish, concerning the inborn wickedness of the human heart,—a conviction, which if it is discouraging to man, is no less dishonorable to the Creator. Do we see the finger of God in the outward operations of nature, and why not in every generous and beneficent movement of the human mind? God's works are not confined to the external creation. Here are only the borders of his dominion. Do we see him in the green wilderness of nature? and do we not behold him also in the habitations and ways of men, in the energy of human reason, that noblest work of his, the breath of his own inspiration? Are not his perfections visible in the ingenious arrangements of human society? Is any natural object so luminous with the glory of God, as the ever-growing power of a gifted human mind? Is he there amidst the external objects of nature, and is he not here also? Does the repose of some whisper to your heart of God, and is no emotion awakened within you, when you look around you, as you may, upon a great nation, a vast community of human beings, with thoughts, purposes, interests infinitely diversified, inquiring, contriving, and active, liable to a thousand errors—to the most tremendous ebullitions of passion—to the most fearful excitement, and yet bound closely together; won to the exercise of many kindly feelings, and exhibiting every where harmony, good order, and happiness? Do we hear the voice of God in the resounding thunders of the cataract, and does he not speak far more expressively in the outpouring of the wrath of a great nation, when it vindicates its rights, and sweeps away its oppressor?

We are accustomed to acknowledge the Divine Presence in the changes of the year, in heat and cold. We bow to the invisible hand that giveth snow like wool, and scattereth the hoar frost like ashes. But impressive as are the tokens of Almighty power at the present season, when every green thing has faded, and the genial influences of nature have retired to their myterious hiding places, and the earth is wrapt in the white robes of winter—I see a far more glorious sign of God in that holy sympathy, which has burst from all hearts and gone forth in one swelling stream, to obliterate the sorrows of the needy and the miserable. This is a beautiful scene in nature, with which nothing in the outward creation can deserve to be compared.

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